THE GLASS

With the compliments of AND Mrs Louisa Shand

THE NEW CRYSTAL PALACE.

BY GEORGE CRUIKSHANK.

With Cuts.

"Look not upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself:"

"At the last it biteth like a serpent, and stingeth like an adder."—*Proverbs.*

WILL YOU TAKE A GLASS?

LONDON:
PUBLISHED BY J. CASSELL, LUDGATE HILL;
AND SOLD BY ALL BOOKSELLERS.

Price One Shilling.

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"WILL YOU TAKE A GLASS?"

THERE is, at the present moment, a very important question for the consideration of the people of this country, and that is—whether the New Crystal Palace shall be open to the public on the Sundays or not? and the Archbishop of Canterbury, several of the bishops (I believe), the members of Sion College, London, with very many of the clergy of the Church of England, as well as ministers of all denominations, are doing all they can, by protesting, speaking, preaching, writing, publishing, and going about from house to house, in their several districts, to get signatures to petitions, to present to the Houses of Parliament, to prevent what they deem would be a desecration of the Sabbath, were that place allowed to be open on that day.

In this course of conduct, as ministers of the Gospel, they are, doubtless, doing what they consider to be quite right, and which is so to a certain extent; for every step taken by society to alter the present observance of the Sunday will have its effect, *in some way*, upon the moral and religious character of the people; and I am about one of the last persons who desire to see any kind of desecration of that day. In confirmation of this, I can point to a work I brought out twenty years ago upon this very subject, entitled "Sunday in London," which I shall again refer to in the concluding part of this pamphlet. But whilst I admit that it is quite right and proper to do all that can *possibly* be done to have the Sabbath-day kept holy—as a day of rest and a day of prayer—I would here ask the clergy and the *strict* Sabbatarians, whether their conduct is *consistent* in this matter? whether they have done

heretofore, and are doing now, all they could or should do, to have this day kept and observed as they say it ought to be. The ministers of religion, and many of their flock, will answer "*Yes!*" but I and my brother Teetotalers answer "No!"

"O! stuff and nonsense," I think I hear some one say; "pray don't bother us about the stupid Teetotalers!" To that person I would say—"Before you throw this 'GLASS' away, do you know what a Teetotaler is?" "To be sure I do," they cry; "it is a fellow that won't take any wine, or beer, or grog, and is always drinking tea!"

Ah! there now, I thought so! I thought he'd run his head against the "Tea Pot."

Yes, in nine cases out of ten, gentlemen—aye, and ladies too—have an idea that Teetotalism means the drinking of *tea*—(a very witty "Gent" once asked me if I never took coffee?)—whereas the infusion so called has nothing whatever to do with the matter, many Teetotalers, indeed, never taking any tea. The fact is, that it is *Tee*, and not *Tea;* and the *T double e* is merely added as a superlative to Total, to express, more emphatically, the entire and absolute act of abstaining. It may be a vulgarism, but there are many such in our language, and it was formerly very commonly used by persons in describing the failure of any dramatic performance, by saying that it was "tee-totally condemned;"—smart "Gents" use a shorter word, but I need not particularise. Now, it *may* be worth the reader's while to know what a Teetotaler really is—how the word and the movement originated, also the object he has in view.

Without, then, dwelling upon the great antiquity of the principle and practice of totally abstaining from all intoxicating liquors, as practised by the Rechabites, its origin, and the continuance of the custom amongst the Hindoos and the Mahommedans, I will at once explain how this custom originated amongst the *Christian* people.

About five-and-twenty years ago, some philanthropic men, seeing the injurious and dreadful consequences to society by the use of ardent spirits, conceived the idea of putting a stop to their use; and to effect this purpose they took themselves, and recommended others to take, a pledge to abstain from all ardent spirits, except as a medicine; and although they did not prohibit the taking of wine or beer, they proposed another pledge which was to limit the quantity of these compounds. These *measures* for securing the better habits of sobriety originated in America, and were taken up and followed in this country; but upon the occasion of some

working men* of the town of Preston, in Lancashire, meeting, in 1832, to discuss the effects and the success of this plan upon the neighbourhood, it was found that these "half-and-half" measures were anything but satisfactory, or of little use in staying the evils of intemperance; upon which one of the party exclaimed, "Let us abstain from these things altogether! let us abstain tee-totally!" which they then and there pledged themselves to do, and thus originated this great moral and social reformation in the Christian world.

But this principle was so little understood at that time, that those who first stood up to advocate the cause of *universal temperance and sobriety* did so at the risk of their lives; they were hooted at, and spat upon wherever they were seen; pelted with brickbats and stones; and many of them would no doubt have been murdered had they not made their escape, and concealed themselves from the half drunken and infuriated mob. There is nothing very wonderful in this sort of opposition; for this Teetotalism was a pure, a simple, and therefore a grand idea—and like many great and new ideas, which are opposed to the old and deep custom-rooted notions of society, was—for want of proper reflection—little understood by the mass, entirely mistaken by many, and by some senselessly, or wilfully, misrepresented altogether. Even now, so little are the real merits of this question understood generally, that it is looked upon by many as a folly, or, at the best, as only applicable to the case of drunkards, or the safeguard of those whose peculiarity of constitution prevents them from partaking of alcoholic or fermented liquors in moderation.

But since those days of violent persecution, when its advocates were composed only of a few, and those chiefly of the lowly and labouring classes—its followers now count hundreds of thousands, nay, millions! and Teetotalism is advocated and practised by some of all classes, and in every part of the civilised world, and even amongst those we term savages. The cause is now honoured by the support of a large number of the ministers of all churches, particularly in America, where it is rare to meet a clergyman who is not a Teetotaler. It can also boast of having some of the nobility of the land for its disciples; very many first-rate medical men; members of all the liberal professions—in law, in literature, and in the arts and sciences; members of parliament, and private gentlemen. Many of this class, to be sure, have not as yet had the moral courage to come forth to avow this before the public, but they do good to the cause by their precepts and example even in private life; and the power and benefit of its public example is acknowledged by those who do not themselves abstain—nay, even by those also who are interested in the manufacture and sale of the things we condemn.† Soirées at public institutions, too, where wine is excluded, is another acknowledgment of the propriety and advantages attendant upon this reform upon the old usages, but the crowning triumph was the exclusion of all intoxicating liquors from the Great Exhibition of 1851.

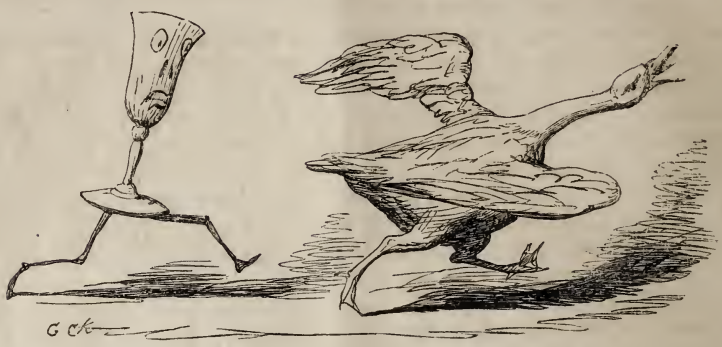
I have said that many have not as yet had the moral courage to avow themselves publicly, shrinking from that ridicule which is even now almost sure to be heaped upon them. I have, as a matter of course, come in for my share, and always much to my amusement. Upon one occasion, a gentleman who reviewed my "Drunkard's Children"—a *sequel* to "The Bottle,"—after indulging in a facetious strain at my expense, asked this *rather* unfair question (in alluding to the hero of my "Bottle"), whether "a man was to suffer all this misery, and his family be brought to ruin,

* There were seven of them, and they are called the "The seven immortal men of Preston."

† Mr. Bass assured me that he subscribed to a Temperance Society, and that now he does not allow the men in the brewery to take any beer until after dinner, coffee being substituted instead in the former part of the day.

because he took *a glass of whiskey after his goose?"* I had not an opportunity to answer this question at that time, nor do I intend to do so now, but shall merely give him my idea of

THE GLASS OF WHISKEY AFTER THE GOOSE!



and then take the liberty of showing him

THE GOOSE AFTER THE WHISKEY!

and there I leave him.

In truth, the ridicule ought to attach to the *drinkers*, and not to the *abstainers;* for this drinking usage is not only a hurtful custom, but also an unnecessary and absurd one. But I can tell our opponents who indulge in this merry vein, that

all the ridicule they can possibly bring forward, let it be ever so funny or so clever, although it may retard for awhile, it will not prevent or stop the steady and certain onward progress of this great moral reform. "After all," said one of the most popular members of parliament to me the other day, in conversing upon the Temperance movement,—"*after all, yours is the great question—the great reform!*" Let us now, therefore, see what constitutes a Teetotaler, and then consider whether such a character *deserves* to be ridiculed.

The Teetotaler, then, is one who, seeing the vast amount of evil arising from the use of strong drink, and being convinced, upon reflection, that the use of all intoxicating matters are injurious to every one, resolves to abstain from them altogether, not only for his own sake, but for the sake of others; and this universal philanthropic and brotherly feeling is a marked and principal feature with the adherents to this cause. His philosophy of living—which will, no doubt, startle many—is simply to eat when he is hungry, and drink when he is dry, and never to take, if he be aware of it, anything that can possibly do him any harm. The thorough Teetotaler not only abstains from all fermented and alcoholic drinks, but also from the use of tobacco—either to smoke, to snuff, or to chew. He abstains, indeed, from every substance, liquid, or perfume, which might be injurious to his physical or mental health, or to that of his brother. Is there anything, either in this principle or practice, to be sneered at? *I* think not.

But let us look a little deeper into his philanthropy, and also consider whether the evils of intemperance, arising from the present drinking customs of society, are sufficient to warrant him in carrying forward his *extreme* measures to put an end to them, and whether the remedy he proposes to effect this object is a right and a justifiable one. It is little more than a quarter of a century back when "as drunk as a lord" was a common saying, and gentlemen of all classes used to "indulge in the pleasures of the table"—"drink deep"—"sow each other up"—"see each other out"—or drink their friends *under the table!*—consequently, when those that could just walk and talk, *did* join the ladies in the drawing-room after dinner, it was generally in a very *elevated* condition, or sometimes sprawling on the floor, and occasionally in such a disgraceful state that the ladies were obliged to leave the room. There is nothing of this sort in decent society now, for which we have to thank the ladies of this country, who were, in truth, the first Temperance Reformers, and brought about "*moderate drinking*," which is certainly a vast improvement upon the former habits.

Formerly the education of a young lady was thought sufficient if she could "plain-stitch and make a pudding, or, at the most, make out a tune upon the harpsichord," but within the last half century, female education has assumed a higher character, and a consequent elevation of mind; so that, even with all their indulgent and accustomed good nature, they found it impossible to tolerate or put up with such disgusting companionship. Their powerful influence prevailed, and there is now established in the high and middle classes of society the most rigid and unbending rules in this matter, and if a gentleman were to appear in any lady's drawing-room at all "the worse for liquor," it would be his last appearance there: indeed the gentleman himself would feel that he had "lost caste," and would be ashamed to show his face again. There is now established in these classes such a high *self-respect*, and such *a strong and deep respect towards others*, that there is little chance of any impropriety of this sort occurring. Could this tone of feeling and conduct be extended over the whole world, there would be little need of Teetotalers, although even small quantities of these drinks are nevertheless injurious.

This former and widely-spread habit of drunkenness must have been most ruinous and demoralising, and the reform thus brought about by the ladies must have had a large share in bringing the country to the gratifying state in which it is at

present. I say this in despite of what the American ladies say to the contrary; but more of this anon: for, if we look at the state of society in this country at the present day, we shall find in the various grades, a large amount of sound religious feeling, a very general, and widely-spread, and healthy state of morality; also, a large amount of good sense and good conduct, from the most humble workman, up through the middle classes, to the most wealthy and influential. We shall also find a very, very great amount of prosperity in this most wealthy of all countries, and the majority of the people, happily, able to live comfortably by their industry; and that a *vast multitude* are living in great splendour; and that people are daily making their fortunes, as it is termed. All this is true, and it may be admitted that the majority of those here described are what are termed "moderate drinkers." And were we to assert that any immorality or impropriety of conduct was committed by the majority of those persons who partake very sparingly of wine, malt liquor, or even, in some cases, spirits, we should be publishing one of the greatest libels ever put forth to the world.

But I have only shown here the *bright* side; there is also, unfortunately, a *dark* side—a sad reverse! Yes, in this glorious country—glorious for its constitution—the only land of real freedom in the world,—glorious from the purity of its religion and the earnestness of its worshippers; glorious for its justice, for its mercy, for its charity; glorious for the high character of its lovely women, and the honour and honesty of its men—I speak here only of men and women as properly understood; there are creatures in the human form who are not men or women;—glorious for the abundance of its native products—for its glittering wealth and its solid comforts; and glorious and happy would it be altogether, under the blessing of God, with enough and to spare for all, were these blessings not perverted by the use of intoxicating drinks,—which accursed compounds are most assuredly the principal agents in reducing a large amount of our population to a state of dirty drunken depravity, extreme poverty, and starving wretchedness, almost too painful to contemplate, with an amount and character of crime almost too horrible to think of.

And this degradation and crime is not confined to this country alone, but extends through all our colonies, and also to the United States of America, and, indeed, to every spot and corner of the globe where intoxicating liquors are used.

There is a popular notion, and therefore very likely to be a popular error, that the poplar-tree spreads its roots out laterally underground, to the same extent that it shoots its branches upward, and that these roots take away all the nourishment within their reach, so that every other species of vegetation is impoverished or destroyed within the range of these suckers. Whether the all-absorbing powers attributed to the poplar-tree be correct or not, I cannot say, but I will take advantage of the idea to draw a simile between that and the public-houses which are planted in poor neighbourhoods; for, in consequence of the *suction*, which is constantly going on with a sort of double action, there are very few persons who reside in the vicinity of these popular pests but what are either impoverished, or destroyed altogether. Yes, wherever these great charnel-houses are erected, which are "full of rottenness and dead men's bones," so sure are they to draw in and suck up all the comfort, much of the health, and nearly all the earnings of the inhabitants of the locality. To the casual observer, who passes through the principal streets of a town or city, and sees nothing but its busy population, its wealth-displaying shops, and the outside only of the magnificent palace-looking edifices for the sale of wine, beer, spirits, and tobacco, all may *seem* to be going on well; but, if he would know the real state of the case, let him go into the side-ways, and the bye-ways, and he will then see the effects of the deep and dreadful under-current of intoxicating liquors, which, although unseen upon the surface, is silently but

most surely and constantly doing its work of destruction. Yes, he must look into the dirty, fever-breeding habitations, of the gin-and-beer-drinking population. He must visit the police-court, the hospital, the workhouse, and the gaol, to know, but even then not all, the frightful evils arising from the use of strong drinks.

A calculation has been made that 40,000 drunkards die every year in this country. The bulk of these come certainly from the lower orders, which includes thieves and other vagabonds, male and female. It also includes the artizan, the labourer, &c., with numbers of women of the same class; and from those classes that I have described as forming the respectable body of society, there is also a large number *continually falling off into habits of intemperance through the drinking usages of society;* so that, altogether, there is hardly a family in the country which has not more or less, directly or indirectly, suffered at some time or other, from the effects of these dangerous drinks.

The Teetotaler's object is to put a stop to this, but he is not so utopian as to suppose that vice and poverty are to be removed from society altogether by the remedy he suggests; but every one must admit, that the less we have of those ingredients in our system, the better it will be for us all; and there is nothing more likely than total and entire sobriety, combined, of course, with education and religion, to check the one, and do away with much of the other.

The reader is not to suppose that I have entirely forgotten the New Crystal Palace—we shall get there by-and-bye; but, in the meantime, let me beg of him to observe that poor, pale-faced, emaciated-looking young gentleman, with a "wide-awake" hat and sleepy eyes, with a cigar in his "clothes-peg"-looking mouth—*he* does not believe that smoking tobacco and drinking brandy-and-water is so injurious as I have been endeavouring to prove; for he knows an old "gent" who is upwards of seventy, and who has smoked and drank brandy-and-water all his life, and is well and hearty now! There *are* such exceptions, and the physiologist can explain why such "tough old commodores" are not affected like the generality of persons. Well, I admit, of course, that there are some old gentlemen who seem to have gutta percha stomachs. I know of one who has been chairman at a tavern club for forty years (the Social Villagers, I believe), nick-named "old King Cole," and he *is* "a merry old soul;" but, when he has his pipe and his pot, he looks, and he thinks, and he talks like a sot. He has a way of shuffling his feet backwards and forwards, which has worn out the boards *several times* since he sat in that chair; and, from his "powers of drinking," he has "*seen*" the other members of the club "*out*"

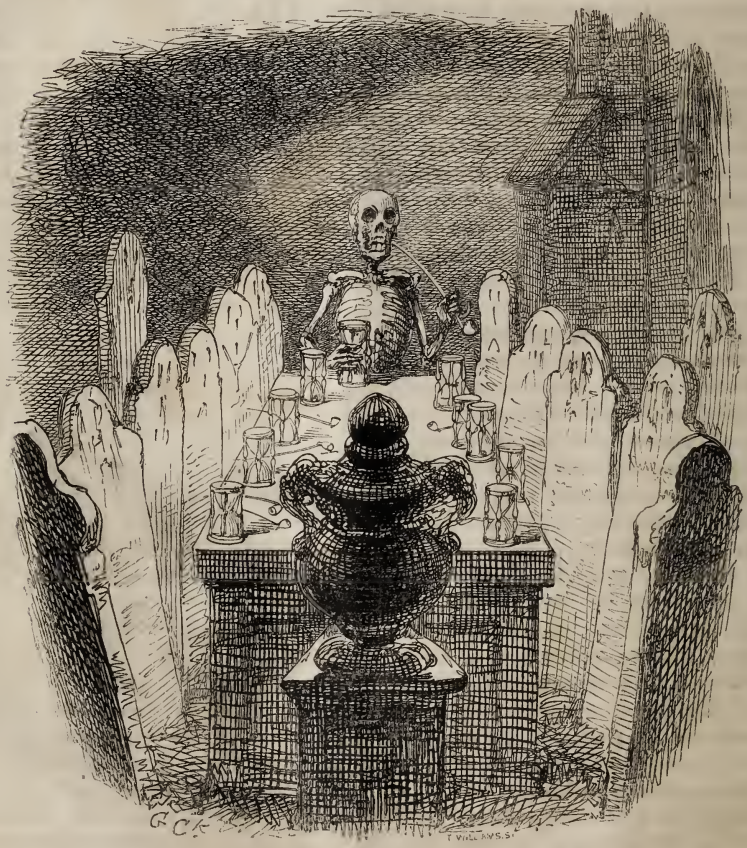
several times successively. But there he sits in his arm-chair, and, poor old soul, he sings a song (a parody upon the "Vicar of Bray"), the burden of which runs thus:—

> "And this is law, I will maintain
> For ever and for aye, Sir,
> That whatsover king shall reign,
> I'll drink a gallon a day, Sir."

And he laughs, and he cracks his jokes with his toothless jaws; yes, there he still sits, smoking his "yard of clay," and quaffing his *hot* brandy-and-water.

But where are the others?—ay, where? Why, in the churchyard!—Yes, here are the poor defunct

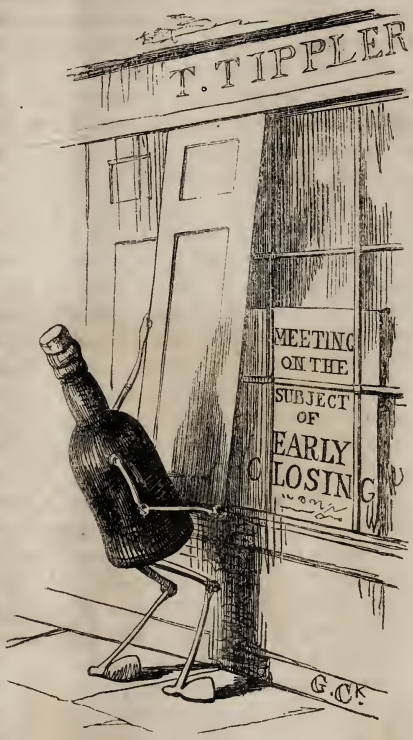
"SOCIAL VILLAGERS!"



Yes, here they are, with *their* "yards of *clay*," and their "cold without," almost all of them having died in the prime of life, leaving widows and families, in most cases, unprovided for; and if "smoking," and "hot gin-and-water" "Gents" will take the trouble to inquire into the statistics upon this matter, they will

find this *early closing*, by the *Pipe* and the *Bottle*, to be almost universally the consequences of such habits."

As far as my own knowledge goes, I could point to the tombstones of hundreds who have fallen victims to these smoking and drinking customs: and out of some hundred and fifty of the friends of my youth and boyhood, I should say that, at least, two thirds of them have met an early death, from the USE and ABUSE of these alcoholic drinks. With the exception of some half-dozen or so, dear friends—two of them naval officers, who have had the advantage of getting a good salt-water constitution—the others are all gone—gone—gone!—many of them young men who "drank hard," but the majority of them "moderate drinkers," in the prime of life (take solemn warning all you "moderate drinkers" who read this). Many of those friends were the strongest men that ever breathed, and who never were intoxicated in their lives; but who, nevertheless, swallowed too much of these poisons, and have, consequently, met with an early grave.



PUTTING UP MR. TIPPLER'S SHUTTERS.

From what has already been said, those of my readers who may not before have been informed upon the subject of Teetotalism, will now have, I trust, a tolerable fair notion of the question; and I will only detain the reader a few moments to show the POSSIBILITY and practicability of ultimately carrying out our object to its fullest extent, and then show why I connect the opening of the Crystal Palace on the Sunday, and the proper observance of that day, with the Temperance question.

Every one who is not a Teetotaler, of course, laughs at the idea of doing away *entirely* with the use of strong drinks; but that this is not only *possible*, but probable, may be seen in the fact that, to a certain extent, it has been already accomplished in the United States of America: in five of these—the States of Maine, Massachusetts, Rhode Island, Connecticut, and New Hampshire.

The local governments of each State in America enables the Temperance Reformers to make alterations of this character with greater facility than could be effected in such a country as Great Britain, which is all under one governing power. But we know the insinuating and irresistible power of the wedge, and if we once gain an opening, rapid progress and success are likely to follow. It is not very probable that either whole counties, or large towns, or cities, will set this example amongst us; but, nevertheless, the apparent *impossibility*, I now see, can be got over by working this system through the different parishes, as they are doing in the separate States of America—in fact, such a system has actually commenced in this country. The Rev. W. Wight, A.M., Vicar of Harbury, in Warwickshire,

has formed a model parish, in which, amongst other advantages, he is endeavouring to prevent the sale and the use of intoxicating liquor. Should he succeed in this object, and the advantages (which would be certain) seen by the surrounding parishes—what more likely, then, that such an admirable example would be followed, and spread through the length and breadth of the land? But to accomplish this we require further assistance—we want more workers.

We have already many ministers of religion with us, many medical men, also many ladies, and the support of a part of the public press; but to carry on this great reform as its importance demands, we require the combined aid of *all* these influential parties, and in a few words I will endeavour to show why they should all give us their support; and in calling upon those ladies who have not yet joined us, I will take the opportunity of thanking all those who have, and are already working most diligently, with great credit and honour to themselves, as well as great advantage to the cause. It has been said that this Temperance Reform is more of a woman's question than a man's; but, without stopping to question the truth of this assertion, it must be admitted that it is a question which ought most particularly to engage the female sympathies and consideration, for on women, and children, fall most heavily the greatest weight of suffering, wretchedness, and sorrow, which spring from the sources of drunkenness. Let women think, then, upon the very many—the hundreds of thousands—of their own sex who have been brought to degradation, destruction, and death, through the fearful agency of strong drink, and also the like numbers of children who have either been destroyed in their infancy by the same agency, or who have been pinched with cold and hunger through their neglected early lives, to grow up in ignorance, and through these drinking customs fall perhaps into the same errors and misery as their parents did before them. I do not desire to harrow the feelings, but to arouse proper attention, when I entreat the mother to reflect, as she looks upon the smiling infant on her knee, that, when it shall arrive at mature age, it may be destroyed, either by the intoxication of others, or by self-indulgence in these insidious, baneful, and dangerous drinks—become a drunkard and an outcast, living a life of disgrace, and go down to an early and dishonoured grave.

The ladies of this country, headed by her grace the Duchess of Sutherland, have, in my humble opinion, done themselves much honour by the part they have taken in sending their loving address to their sisters in America, hoping thereby to ameliorate the condition of the slaves in that country, and to urge forward their ultimate emancipation, or the extermination of slavery in the United States, as well as, indeed, over the whole world.

In what I must call the ungracious answer which the ladies (or rather, as I think, the gentlemen) of that country have returned, and which, by-the-bye, neither touches the matter in question, nor at all alters the crime of slaveholding—which is not a question between one country and another, but a question for the whole world *—with its attendant horrors and injustice; but in that answer they tell our ladies to "look at home!" This "home-stroke," as it is intended to be, is, doubtless, a very sound piece of advice, although it looks a little too much like an ill-tempered "Marry-come-up-indeed! mind-your-own-business" sort of a reply. But, nevertheless, there is certainly much to do at home, without interfering with others; and in this reply they have presented to the view of many, who never thought of these things before, a very *black* list of social evils to attend to, and to rectify. But, without pretending to know much about the social condition of the United States, I should say that, if the intoxicating habits of the people there are what they are described to be, the

* I do not forget that we were once slaveholders ourselves, but we have now removed that stain upon our Christian character: the slaveholding states of America MUST do the same.

ladies of that country will, I should think, have quite enough work to employ *their* benevolent feelings, independent of the slavery question. Drunkenness is sure to be followed by a long train of social evils; and I will take the liberty of recommending those ladies who do not like to become Slavery Abolitionists, and who have not yet become Temperance Reformers, at any rate to join their honoured and glorious countrywoman, Mrs. Harriet Beecher Stowe, whom we are proud to hail as a Teetotaler, and who not only advocates the emancipation of the poor slaves, both black and white, who fall under the lash of the slave-driver, but also advocates the Teetotal emancipation of mankind from the direful slavery of strong drink.

Yes, my fair countrywomen, the talented authoress of "Uncle Tom's Cabin," will, I am sure, tell you that the horrors arising from the use of "strong drinks" are quite as revolting, the sufferings more universal, and the consequences upon the whole more dreadful, than arise from that system of slavery, the abominations of which she has let the world see clearly for the first time, and which she has so graphically described, and so powerfully denounced, by her unanswerable arguments.

But the fair daughters of America (or those who concocted this said reply) have not reflected that their *new* country has many advantages at the present day over our *old* country, and are not aware, also, that their British sisters *are* "looking at home." Yes, I must here inform the American ladies, that our good women are *constantly* engaged in works of charity, and endeavouring to check and stop all those social evils in which they feel it is their proper sphere to interfere; but although they are working hard and well in their own home, they thought that they had just time enough to say a friendly word upon a subject which they supposed there could be no possible difference in feeling upon, in the mind and heart of woman.

However, as I have said, the ladies here are doing much in the way of benevolence, but they do not know, they do not see, that many, or almost all, the evils they are trying to remedy, spring from the drinking usages of the country—from intoxication—and, therefore, until this cause be removed, and although they may do some amount of good, it is almost labour in vain: it is like trying to stop the flow of liquid from a rotten barrel, where, while one leak is being plugged, half-a-dozen fresh ones are breaking out; and, therefore, it is possible that, although immense sums of money, with much time and trouble, are continually being expended in trying to patch up this rotten state of things, it may appear to a stranger as if the matter were neglected altogether. And now, my dear ladies, as I know you desire to do all the good you can, to relieve the distressed, you will also be glad to assist, surely, in any work that will *prevent* evil, crime, and misery. Come, then, and join *us*, for *that* is our object. There will always be works of Christian charity to perform in relieving the suffering; there will constantly be the unfortunate, the sick, the dying, the widow and the fatherless,—and "the poor ye have with you always." These trials and troubles, which fall *naturally* to the lot of humanity, are, doubtless, an arrangement of Providence to bring out the best parts of our nature, and to bind us all in brotherly and sisterly love and affection; and to these natural consequences and afflictions we must all submit, and in these cases, all that mortals can do, is to try to alleviate the sufferings of each other.

But if these be good works—if these be works of Christian charity—assuredly it is also a work of charity to prevent misery if possible—to prevent those human woes which are clearly brought on from the effects of strong drink;—surely it will be a good work to save property, to save the lives of the parents, so that there may be less poverty, fewer widows, and fewer orphans, and a more healthy condition of society, physically and morally.

Come, then, and join us—it will be at no great sacrifice; you take but very little of these beverages (the common answer now of both ladies and gentlemen); why then not give up that *very little* for the sake of suffering and outraged humanity?

The medical men have much to answer for, as they have done, and are doing, a great deal of mischief in this way—but, this I am sure of, *unintentionally;* for I know the profession well, it having been my good fortune to have many of them for my friends, and one of them is one of my earliest and dearest friends. I know their liberality and good feeling, and their desire to produce health and happiness wherever their skill or advice can produce such results. One of the last things, therefore, which I could desire would be to give offence to my medical friends, or any member of the profession; but what are we to say, or to think, when one sees such placards as these:—

stuck in the windows of a gin-shop, or a beer-shop—places where the mighty pestilence of intoxication is created—in places where disease, crime, and poverty are generated? What are we to say, I ask, when one sees the sanction, as it were, of the Faculty to the indiscriminate use of these beverages, which the unprincipled public-house keeper takes care to put before the public, with these recommendations—which, of course, he uses dishonestly for his own gains—and which the people take with avidity, until they are stupid, or drunk, with the belief that it will *do them good*—that it will give them *strength*—because it is *recommended* for that purpose *by the Faculty?* What are we to think, then, of scientific men constantly recommending intoxicating drinks, and sending their patients to the public-house for their *medicine*, instead of to the chemist's? We may well ask, I think, if the science of medicine is of so low a character—so intimately connected with the wine merchant, the brewer, and the distiller—that the physician is obliged to call in the aid of the "pot-boy" to assist him in perfecting a cure? Is chemistry, I would ask, at so low an ebb, or in such an imperfect state, its resoures so limited, that it can offer no substitute for these most dangerous and destructive

of all poisons? Dangerous, indeed, for, in recommending them, they may create a *taste* for these intoxicating liquors, a *little* drop too much of which will not only lead to certain ill-health, but, perhaps, ultimately, to habits of drunkenness. Take a specimen of this sort of advice, which was given to a friend of mine, by one of the head surgeons of a London hospital: "Recipe.—Take as much Port wine as you can swallow without getting drunk!" My friend boasts of never having been intoxicated in his life, and he *may* be able to *draw the line*, but it's a fine one!—and surely in following this advice he seems to run some risk of losing his balance, if he attempts to walk it. Now, I would ask my friends, the doctors, to reflect for a moment upon the absurdity of prescribing wine or beer, without knowing what either the one or the other are really composed of; they are very careful to know the quality, and particular as to the quantity, of their medical drachms, why not so, with public-house drams?

They take it for granted that wine is the juice of the grape, and that beer is a decoction of malt and hops; but they surely ought to know whether these things are what they seem to be. We know, they are not so, in the majority of instances; all the wine is largely "brandied" for the English market, and is afterwards "doctored," as it is called; and it would seem but proper that an M.D. should know how much brandy there is in a bottle of wine before he recommends it as a medicine. It is also a well-known fact that the publican makes three butts of beer out of two, that he gets from the brewer. What drugs the publican may put into it I will not say; but this I do know, that molasses, salt, and water, make up the bulk; and this dirty mixture is blindly recommended by the Faculty to delicate people to give them *strength!*

That the Teetotalers have already a large number of the medical profession, who give their unqualified testimony in favour of their principle, may be seen from the fact that nearly two thousand have signed the subjoined medical certificate:—

MEDICAL CERTIFICATE.

WE ARE OF OPINION—

First,—That a very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors as beverages.

Second,—That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirirs, or as wine, beer, ale, porter, cider, &c. &c.

Third,—That persons accustomed to such drinks may, with perfect safety, discontinue them entirely, either at once, or gradually after a short time.

Fourth,—That total and universal abstinence from alcoholic liquors, and intoxicating beverages of all sorts, would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race.

But this is not enough; if we are to carry on our reform to perfect success, we must have *all* the medical men, not only with us in principle, but *they* must alter a part of *their practice*, and cease to recommend the intoxicating liquors in the heedless, indiscriminate, and unphilosophical way in which they do at present.

Hundreds of thousands of Teetotalers are ready to testify—indeed *have* proved, so that it is no longer an experiment—that people of all ages and classes do live and enjoy better health, without using these stimulants than with them, and they also have proved that, after illness, they regain their strength and health much quicker and better by abstaining altogether from these compounds. However, if

some medical men will still insist that these alcoholic drinks are positively necessary as medicines,—if medical men cannot carry on their profession without the aid of these things,—then I pray of them to take them into their own charge, and to dispense them as medicines, as their medical brethren do in the Teetotal States of America; but as it is important that these several articles should be *genuine*, the doctors ought to "doctor" their own wines and brew their own beers. Only consider, now, what a satisfactory advertisement the following would be to the *sickly* public:—

THE Presidents and Members of the Royal Colleges of Physicians and Surgeons beg to inform the public that they have now on draught, at Apothecaries' Hall, a new tap of their famous

ESCULAPIAN XXX FAMILY BEER;

ALSO, THEIR CELEBRATED GALEN'S ENTIRE BUTT.

Their

APOLLO PALE AND BITTER ALE,

So much admired, may be had as usual in FULL Pints and Quarts. Parents and Guardians are also informed that they may be supplied with

A VERY SUPERIOR XXXXXXXXXX BEER,

For delicate Ladies and Children.

The Colleges further call public attention to their present Stock of WINES, and can strongly prescribe their

Fine Generous Crusted Old Port;

Also, a Fine "Standard" Sherry, with Nutty Flavour;

And all other Wines of equally high character.—Warranted to be all "Doctored" by themselves!!!

N.B.—Fine COGNAC BRANDY, very much above Proof.

☞ OBSERVE!—*No connexion now with Beer-shops or Gin-shops.*

But, badinage apart, let me entreat the medical men to take this matter seriously into their scientific heads, and at once join those brethren who have ceased to dose their patients with these most dangerous and alluring poisons, and no longer suffer the high authority of such a profession as that of medicine, to countenance and encourage the use of fluids that have already caused the destruction of millions of their fellow-creatures. And, before closing these remarks to the medical profession, I would call their especial attention, as well, indeed, as that of the public at large, to the most *extraordinary and alarming increase of* INSANITY, at the present time, in the various parts of this country. The public press called attention to this fact the other day; and I know that in one county, where they had built a large asylum for lunatics, that they were obliged to send patients to an asylum in the adjoining county, where they had barely sufficient room for their own patients. Surely, this must be the consequence of alcohol constantly acting on the brain, not only in those who take it to excess, but also with moderate drinkers.

Let us now turn to look at this New Crystal Palace, with the opening or shutting of which, or any other place for the instruction or amusement of the public, the Teetotaler does not attempt to interfere, as it is, of course, out of his immediate province, except only in so far as such places may be in connexion with the sale of intoxicating liquors, which he feels bound to hinder and prevent as much as possible.

The committee, therefore, of "The London Temperance League," believing that the New Crystal Palace Company intended to allow the sale of wine, beer, and spirits as refreshments, addressed a memorial to the directors upon the subject, praying them not to allow such a practice; and they received a reply from the secretary, stating "that the directors had requested him to inform them that the memorial had been received, and would be taken into consideration." This answer, which, I suppose, was a mere matter of form, led, however, the committee to believe that they were correct in their supposition,—a notion, by the way, which was, I believe, also generally entertained by the public.

The London Temperance League had for some time past determined to hold a public meeting upon the "Sunday Traffic in Intoxicating Liquors;" and the committee, thinking that at such a meeting it would be a good opportunity to bring forward also the question about the Crystal Palace Company and strong drink, determined to call a meeting upon these joint questions, and they did me the honour, being one of the vice-presidents, to appoint me as chairman for the occasion; but, when they showed me the resolution which they had drawn up in connexion with the Crystal Palace, I told them that I never did, nor could believe, that the Directors of that undertaking had ever contemplated the sale of intoxicating liquors, with such an example before them as that of the Great Exhibition of 1851. The exclusion of wine, &c. &c., from that building must have originated, or, at any rate, have been sanctioned by high authority, and was so universally approved of by the public, that I could not imagine that the directors of this new building would depart from such an admirable example, and, therefore, that I must make some inquiry before I brought the subject before the meeting. The result of my inquiries in various quarters being very unsatisfactory, I determined to write to the secretary of the company, and sent the following letter, to which I received the subjoined reply:—

"48, Mornington-place, Dec. 13.

"Sir,—The London Temperance League intend holding a public meeting in Exeter-hall, on Wednesday next, the 15th inst., to consider the subject of closing the public-houses on Sundays, and also upon the exclusion of strong drinks from the Crystal Palace. Some members of the committee of the London Temperance League, as well as a large portion of the public, I believe, have an idea that it is the intention of the Crystal Palace Company to sell, or to allow, wine, beer, and spirits to be drunk on the premises during the week, but to discontinue the practice on Sundays, should they obtain permission to open their grounds on that day. Being one of the vice-presidents of the London Temperance League, the committee have done me the honour to appoint me as the chairman for this proposed meeting, and I, as well as the other members of the League, would be extremely sorry to do the Crystal Palace Company any injustice, and only desire to place facts fairly before the public. We shall, therefore, feel greatly obliged if you will inform me whether the Crystal Palace Company ever did, or do now, contemplate supplying the public at their refreshment-rooms with any intoxicating liquors or strong drink whatever, at any time, or under any circumstances? For my own part, I never did believe that such a practice was thought of by the Crystal Palace Company; and I trust that your answer will bear out the supposition of, Sir, your obedient servant, "GEORGE CRUIKSHANK.

"G. Grove, Esq., Secretary.

"P.S.—I forward you an announcement of the meeting, and also some platform tickets, more of which may be had, if required, at the London Temperance League Office, 337, Strand."

To which the Secretary, Mr. Grove, returned the following reply:—

"The Crystal Palace Company, 3, Adelaide-place, London-bridge, Dec. 14, 1852.

"Sir,—I have the honour to acknowledge the receipt of your favour of the 13th inst., which, as chairman of a temperance meeting to be held to-morrow at Exeter-hall, you ask me whether the Crystal Palace Company ever did, or do now, contemplate supplying the public at their refreshment-

rooms with any intoxicating liquors or strong drinks whatever at any time or under any circumstances? I have great pleasure in being able to give the most distinct reply to your question. The directors of the Crystal Palace will not allow, and have never intended to allow, the sale of intoxicating liquors or strong drinks at any time or under any circumstances in their grounds. The directors of the Crystal Palace Company feel that they would have failed in duty to the public as well as in duty to themselves and to the objects they profess, had they not from the outset acted upon this determination. It has been held as a reproach that the people of England are incapable of employing their leisure hours without having recourse to the bottle. The directors are of opinion that the people would never have been subjected to the reproach had care been taken to have furnished them with a higher and more ennobling recreation. The masses have invariably shown that they prefer the highest enjoyments to the lowest, and when the directors had established their plans for securing the former at the Crystal Palace, they took care effectually to exclude the latter by asking the Prime Minister when he granted a charter to insert a clause forbidding for ever the sale of stimulating drinks within the park and building of the Crystal Palace Company. That clause has been duly inserted, and runs as follows:—'And we do hereby declare that this our royal charter is granted on the condition following, that is to say, that no spirituous or other fermented or intoxicating liquors shall be furnished to the persons visiting the said buildings or ground of the said company.'

"I am, sir, your obedient servant,

"George Cruikshank, Esq., 48, Mornington-place." "GEORGE GROVE, Secretary.

When I read this highly satisfactory explanation to the meeting at Exeter Hall, it was received with loud and continued cheering, as another acknowledgment of the correctness of our views, and another triumph of the truth and soundness of our cause; and having nothing further to say upon the subject of the Crystal Palace, we concluded this part of the business of the evening by giving a vote of thanks to the Directors, who had taken such a noble step in the right direction, and with hearty cheers for the success of the New Crystal Palace.*

The meeting then proceeded to consider the other object for which they had assembled, namely—the closing of public-houses, gin-shops, and beer-shops during the whole of Sunday; and the following resolution was put to the meeting, and carried, after being advocated by the Rev. J. Burns, D.D., the Rev. H. Solly, the Rev. J. Doxsey, the Rev. W. B. Turnbull, of Edinburgh, and J. S. Buckingham, Esq.:—

"That while the traffic in strong drink, considered generally, is a prolific source of evils, physical, social, and moral, the Sunday traffic is peculiarly so, inasmuch as it presents temptations to the use of strong drink on a day when most persons have the greatest leisure, and when the working-classes, having recently received their wages, have the means of indulging to greater excess; as it causes thousands to absent themselves from places of religious worship, and thousands of children to be kept from Sunday-schools, thereby rendering the efforts of Christian ministers and teachers unavailing to a large mass of the population; and that it be therefore recommended to Temperance societies, to Christian congregations, to Sunday-school teachers, and the public in general, to present petitions to both Houses of Parliament, praying that a law may be passed prohibiting the sale of intoxicating liquors in every part of the United Kingdom during the whole of Sunday; and also that a memorial to the same effect be presented to Her Majesty, to be signed by females only, and an appeal to the women of England, urging them to discountenance all drinking usages."

And the petitions which had been previously prepared were numerously signed.

At the commencement of these pages I have shown with what alacrity and zeal the archbishop and the various clergymen stepped forward to oppose the opening of this New Crystal Palace on Sunday, and I say nothing against their conduct in

* There is one fact connected with the proposed management of this Crystal Palace which we Teetotalers are much pleased with, and that is, the cutting off all communication with the public-houses in the neighbourhood; so that any person going out of their grounds will not be allowed to re-enter, nor can they return by their railroad to town.

this respect; but although we fully advertised our call for a public meeting, so that it must have been well and generally known, upon the subject of closing of gin-shops and beer-shops on the Sunday,—and although we have petitions to present to both Houses of Parliament to this effect,—I have not heard of one of these clergymen coming forward either to support us at the meeting, or to sign the petitions! And *this is the inconsistency* I complain of; and, therefore, without intending to speak offensively, I do say that the clergy, in their opposition to the opening of this place on the Sunday, where no intoxicating liquor can be had, where there will be no chance of people getting drunk or the worse for liquor, and their not saying one word or taking one step to close the gin and beer-shops on that day, is one of the most absurd and glaring pieces of inconsistency that was ever committed by educated and thinking men.

A work which I brought out twenty years ago upon the observance of the Sabbath, entitled "Sunday in London,"* which was dictated by myself, and edited by a friend of mine, will show that I am not one of those who are careless about the observance of that day; in that work I pointed out various ways in which the Sunday was then desecrated, and amongst others the allowing of public-houses to be open late on Saturday night, and as early as they pleased on the Sunday morning, until church time. I described in this work, and gave two cuts, showing the disgraceful state of the streets at eleven o'clock on the Sunday mornings, when the people were turned out of the public-houses, and inserted the following "apology for the working of the cattle" from the evidence of the Rev. J. E. Tyler (Rector of St. Giles's) before the parliamentary committee: "I earnestly press on the gentry of my parish not to use their carriages to come to church on a Sunday; but the dreadful scenes of intoxication and debauchery to which they are exposed as they walk along the streets quite disarm me in this respect. I have seen some individuals of consequence—one of the oldest judges of the land—in coming to church, all but knocked down into the gutter by drunken men and women bursting from the gin-shops in St. Giles's parish."—*Note from "Sunday in London," page 37. Published* 1833. *Effingham Wilson*, 88, *Royal Exchange.*

Since that period, the act was passed which compelled the closing of those places at twelve o'clock on Saturday night, and did not allow them to be opened again until one o'clock on Sunday afternoon; this regulation not only materially improved the character of that day as far as appearances went, but it was also of the greatest benefit to the working, or, rather, drinking classes, that the legislature could have bestowed upon them.

My firm belief is, that every one ought to go to some place of worship, once at least on the Sunday. I am one of the last persons in the world who would like to see the Sabbath-day desecrated—I, for my own part, love the Sabbath-day, because I was early taught to reverence it—I love it because it gives to man rest generally, that rest which nature demands—I love it because it gives man an opportunity to cleanse his mind, for the mind requires cleansing, as well as the body—I love it for that beautiful order and regularity which it brings with it, and which is not known or seen upon any other day. I love to hear the chiming of the church-bells, either in the calm and lovely country or in the quiet and orderly street—to me nothing is more beautiful than to see a man with his family (and if in humble life the more so) dressed in their best clothes, all clean and neat, and walking towards their place of worship, with a sense of gratitude to the great Creator, and willingness to follow His commands.

* "Sunday in London," illustrated by fourteen cuts. Published by Effingham Wilson, Royal Exchange, 1833. The remaining stock and blocks of this work were destroyed on the destruction of that building by fire.

But let all those who oppose anything like out-door exercise or recreation on the Sunday, just shut themselves up in some close room from Monday morning until Saturday night—not for one week only, but for the fifty-two weeks of the year—let them do that, and then I would ask them whether they would not feel disposed to go out on some part of the Seventh-day to get a little fresh air and exercise? Some people ask if they cannot be as good, and worship their Creator, without going to Church; but this is a mere shuffling excuse for not going at all.

As far as I am concerned, I do not wish for the opening of the Crystal Palace or any other place of public amusement on the Sunday, as I should never go to such places on that day myself, because I can go on other days;—all I am endeavouring to do, is to close the gin and beer-shops on that day—not that we Teetotalers will ever rest satisfied until we have closed them every day in the week, also; but I must say, in passing, that I think it would be far better that a man should go to some place where his mind might be improved and elevated by contemplating works of art, and the beauties of nature, than to go to a public-house, where his mind would be sure to be muddled, or else, perhaps, elevated to a pitch of insanity by strong drink.

The Great Exhibition of 1851, and similar imitation exhibitions in various parts of the country upon a small scale, with this New Crystal Palace—must produce a beneficial effect upon the minds of the people, and will most assuredly help on our cause, and in process of time raise the ideas of the labouring-classes a little above beer and spirits, beyond which they do not seem to extend far at present. There are large masses who do not seem, positively, to have any ideas beyond drink, and no wonder, for the usages of society associate strong drink with every circumstance of a man's life, from the cradle to the grave—it is introduced at his birth, his baptism, his marriage, and at his funeral! He takes it all his life—morning, noon, and night—in some cases, before he goes to work, whilst at his work, and after he has done his work, and at his meals—it is nothing but drink! drink! drink! The first question to a friend, when they meet, is "What will you take to drink?" and a glass at parting—in the house and out of the house—in the poor man's garret—in the gentleman's parlour—in the beggar's cellar—the cry is still the same, "What will you take to drink?" What wonder, then, that multitudes become daily intoxicated and drunk—that their intellects should have no higher range than gin, beer, and tobacco?

THE SPIRIT LEVEL.

Now, in my humble opinion, anything that will keep the people sober must be an advantage to society, as well as to themselves, and *sober* contemplation may lead to *serious* contemplation.

But, to return to my main purpose, I have said that we require the valuable assistance of the whole of the clergy; and I cannot here refrain from expressing some surprise that they have not long since joined a movement, the object of which is to stop entirely the sin of drunkenness; however, I am not going to judge them harshly; nevertheless—as clergymen, I think, they are bound more than other men to look into such matters; for although from early life I have been endeavouring to shut up the gin-shops, and trying to stop drunkenness—yes, in fact, a Temperance reformer—before Teetotalism, or even the Temperance reform, was talked of, as I can show by my works,* yet it is only within the last six years that *I* have become a Teetotaler; and as I have repeatedly been asked how I became a Teetotaler, I may be excused for taking this opportunity to state how it occurred. It was, as it were, by a mere chance; for upon my publishing "The Bottle," in eight plates, I was induced by the earnest solicitation of a friend to show that work to the late William Cash, Esq., one of the Society of Friends, who was a Teetotaler, and our mutual friend thought he would be greatly obliged by my introducing that work to his notice, *because* he was a "Teetotaler." Upon my showing this "work" to that gentlemen, he enquired if I were a Teetotaler? and, upon replying in the negative, he expressed his surprise that I could paint the horrors arising from the use of these strong drinks, and yet go on using them myself, and he assured me that I should find myself better without these drinks altogether. His observations struck me forcibly, and I then began to reflect upon the principle,—tried the experiment,—and argued thus: "I certainly do feel that I am better without these things—and if so—why should I take them any more? There is no reason why I should,—and therefore I will not—and I have not—and never shall again; and thus I became a Teetotaler—having seen the absurdity of attempting to stop the habits of intemperance in others without first of all entirely abstaining from the use of all strong drinks myself.

I used to smoke, and clung to that contemptible, stupid, and dirty habit for three years after I had left off wine and beer, and stopped my grog. I had been reasoning with myself for years against this silly and injurious bad habit of smoking; but at last I laid down my meerschaum pipe, and said, lie you there! and I will never take you up again,—and I never have—nor never will; as I had been *an inveterate smoker for upwards of thirty years*, it shows that this *habit* may be broken as well as the pipe. But I return again to my object, merely expressing a hope that what I have penned may lead others to reflect upon the subject also, and to follow my example, assuring all persons that they may leave off the use of these drinks all at once with perfect safety to themselves, and that they will enjoy better health without them than with them, and enjoy altogether a higher relish of life; and let one thing never be forgotten, whatever may be said to the contrary, that strength comes from the food—stimulants excite unnaturally—hasten on the system—and thereby, in general, shorten life.

Almost the first thing a minister of religion does, and, indeed, other persons as well, when Teetotalism becomes the subject of conversation, is to quote the Scriptures against our principle and practice. I am not going into that argument here, although quite prepared for it, but will refer those who wish to have information on this point to a little tract published by Houlston and Stoneman, Paternoster-row, entitled "Alcoholic Wines; or, Extracts from a Sermon on the Wine made and used by our Lord, by the Venerable H. Jeffreys, Archdeacon of Bombay;" and also to a lecture by Dr. Lees on the "Harmony of Teetotalism with the Divine Word," published by Tweedie, Strand.

* "The Gin Trap;" "The Pillars of a Gin-Shop;" "The Gin Juggernaut;" "The Ale House and the Home;" "Sunday in London;" &c. &c. &c.

But I will say this, that if a man cannot use his Bible to a better purpose than to bolster up a custom that has sent hundreds of thousands, nay, millions, to destruction, he had better not use it at all; and I would recommend all persons, (ministers, *of course*, excepted,) that when they are reading the Sacred Scriptures, not to keep their noses *pinned down* to any one particular word or text; but when they have read a passage of that wonderful Book, to hold up their heads, look around them, and consider well, whether what they have been reading corresponds with the *will* and the *character* of the great Jehovah! Let them consider whether the *word* corresponds with the *spirit* of Christianity! And as to this holy cause of Temperance, I maintain that it is in exact accordance with the true and real spirit of Christianity, and I defy any divine to prove the contrary. Then, again, we are told that these intoxicating drinks are "God's good creatures!" and asked "Why were they sent?" Sent, indeed! The grape is a most glorious and delicious fruit to eat in its ripe state, and, when dried, forms a most nutritious article of food, and would be a *blessing* to multitudes in that form, but it has been, and is, to multitudes, a *curse*, when destroyed by being made into wine. The grain also—see how the use of this is perverted! *—that which might be made into food, is converted into a spirit that fires the brain and destroys the stomach, or a beer that bloats and diseases the drinker. Part of the humbug about beer is keeping big fellows for draymen here in breweries, who, according to the late Sir Astley Cooper, were the most unhealthy subjects brought into Guy's or St. Thomas's Hospital, as they very rarely recovered from any slight scratch or accident; this fact is also supported by some of my medical friends, who were students at those hospitals, and who assure me that those men's lives average under *thirty years*, which statement is borne out by the experience of an actuary of one of our insurance offices, whom I have the pleasure of knowing.

Providence has arranged over the whole surface of the globe a vast variety of food for the support of life, and in no one instance is there anything, either substance or fluid, of an intoxicating character. The "Toddy tree" is brought forward as an exception, but that should be ranked amongst the poisons, for, if it produces intoxication, it is an evidence of its unfitness for diet; and what is clearly intended by the Creator for the universal drink of nature is WATER, and if the luxury of man *demands* some mixture with this liquid, nature *demands* that it should not be of an intoxicating or injurious character.

If the grape or the grain could be used in no other way than making them into wine, or beer, or spirit, then, indeed, we might ask "Why were they sent?" But when it is clearly seen that they may be, and are, used as articles of food, it surely follows that they were sent for *that* purpose.

And besides all this, the use of *any* intoxicating or stupifying matter, as a beverage or luxury, is clearly contrary and opposed to the intention of the Creator; for as we have certain animal passions and appetites which require controlling and regulating, the Almighty has given us a power, or faculty, to check such excess in these desires as would be hurtful to ourselves, or injurious to others. The one we call animal, the other intellect, and it is the struggle between these two in this battle of life—which religion, reason, and law define as right and wrong—that forms a part of the mysterious arrangement or economy upon which depends, to a certain extent, our welfare and comfort in this world, and our eternal happiness in a future state. Therefore, seeing what is required and demanded of us, it is impos-

* I believe it is given, on authority, in the *Quarterly Review*, that there was more beer and whiskey drank during the famine than at any other time, and it is calculated that more grain was destroyed at that time in Ireland, by converting it into *drink*, than would have fed all those who were perishing from hunger.

sible that God should have sent, or intended intoxicating liquors for the use of man, which would deprive him of the free, clear, and proper exercise of that faculty which he has created in him for his guidance.

For those ministers of religion who do not oppose us, but who are only blameable for not having yet investigated the merits of this question, I already have made some excuse; but for those who openly give their opposition to our cause, I can only express my unqualified condemnation of such conduct.

The Teetotalers have formed, and are forming, all over the world "Juvenile Temperance Societies," which they have designated "Bands of Hope;" and these associations have been formed and fostered in *the hope* that all the children who join them may one and all be saved from the chance or peril of suffering, as some of their forefathers have done, from the use of strong drinks. I cannot conceive a more proper or more beautiful act of Christian love and forethought than these institutions present, and they are, in my opinion, the best "guarantee societies" that society can possibly have to ensure a sober and honest population; and I would ask any man of common sense if he can see anything objectionable in such an innocent and harmless system of training. I think not; but we shall find that some of the clergy are of a different opinion, as will appear by the following extract from a little temperance publication, called "The Adviser," under the auspices of the "Scottish Temperance League" (No. 59, Sept. 18, 1852):—

"PERSECUTION OF YOUNG TEETOTALERS.

"We have been requested to insert the subjoined:—'Teetotalism and St. Mary Magdalen Church School, Osnaburg-street, Regent's-park. The following letter has been addressed to the Fitzroy Teetotal Association Committee:—

"'Gentlemen,—I consider myself in duty bound, as a parent, to make known to you the tyranny practised over children that will not conform to their rules. The governors and teachers of the St. Mary Magdalen School held out a threat of intimidation to the children a month ago, that, if they did not break their pledge, they should be expelled from the school. Yesterday three of them going with the excursion (of juvenile abstainers) to Willesden, were this morning expelled from the school by the Rev. Mr. Molyneux, and told they had committed a very great sin in doing what they were commanded not to do; and that, at the expiration of two months, if they still persisted doing as they had done, they should leave the school altogether. The children's names are Louisa Ann Taylor, Eliza M'Cone, and Anne Ball.—Yours, &c.,

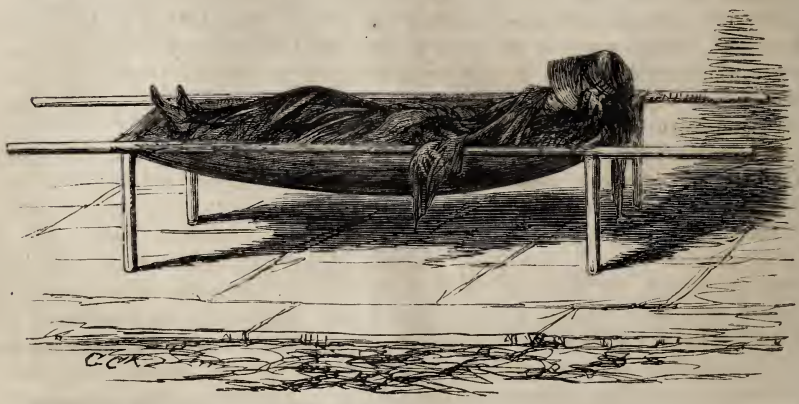
"'A. TAYLOR, Upper Fitzroy-place, July 15, 1852.'

"Having called on the curate, we find he admits the expulsion, and states they shall discountenance Teetotalism and the pledge at their school. They consider the pledge given in the children's baptismal vows sufficient to keep them from all appearance of evil, without giving other pledges to men. Teetotalism may be a very good thing for drunkards, but the good creatures of God are sent for our use.

"J. P. DRAPER, Hon. Sec., Fitzroy Teetotal Association.
"G. WARREN VEITCH, Hon. Sec., Regent's-park Teetotal Society."

I am not going to obtrude my opinion upon the ordinance of baptism, which is a vexed question even amongst the clergy themselves, but I must ask our clerical opponents how it is that the multitudes of men and women who have been baptised, have nevertheless fallen into misery and sin, and have "died the death of the drunkard," from the use of those things which they are pleased to call "God's good creatures"—not only of the lay part of the population, but also ministers of the Gospel, members of their own church, who have fallen by the use of strong drinks to a deeper degree of degradation, than it is possible to conceive of the foulest animals of creation?—yet they, too—were baptised!

I remember once seeing, in the vicinity of Smithfield, some policemen carrying something upon a stretcher to St. Bartholomew's Hospital which looked at first sight like a mass of blood, and mud, and rags; but the lower part of a face, which appeared from under a torn bonnet pressed down upon the head, and some dishevelled hair which hung loose over the edge of the stretcher, showed that it was the body of a female. They carried this miserable and horrible-looking load to the hospital, and placed it down at the door of the accident ward; but this poor, wretched, crushed, and inanimate creature was past all hospital relief—she was dead! She had been made drunk, turned out of a public-house, knocked down and run over in the public streets of the city of London, at ten o'clock in the morning! —but she, too—had been baptised!



How, then, is it that the pledges given in her "baptismal vows" were not sufficient to keep her "from all appearance of evil?" I feel this to be a most solemn question, and would gladly receive some explanation from those gentlemen.

But, whatever the explanation or answer may be, surely, the endeavour to prevent such dreadful circumstances and consequences as these would be a good and proper work for a Christian minister to be engaged in; but I fear that a certain class of the ministers of the present day attach rather too much importance to outward forms and ceremonies, and busy their minds about *flowers, black and white gowns, candlesticks and candles*, &c. &c. &c., to be able to spare any time to join in such a mighty work of Christian charity as assisting us Teetotalers in attempting to save the souls and bodies of millions of our fellow-creatures from the destruction caused by alcoholic drinks. But ministers will be required to give an account of their ministry, and I would inquire of them whether they think it likely that they will be asked if they had flowers in their churches, and candlesticks and candles on their altars, and whether the candles were lighted or not? or if it be not more likely, that they will be required to render an account of the souls that have perished through the sin of drunkenness?

For my part I cannot understand what flowers, candlesticks, or candles, can have to do with the plain and simple religion of Jesus Christ; but I can understand that a part of that religion is to prevent, as much as is in our power, misery and suffering to our fellow-creatures.

But I ought, perhaps, to make some allowance for those gentlemen who are prepared for the ministry at our universities of Oxford and Cambridge, for at the various colleges, *boys*, who are called "men," have the full liberty to keep a store in

their rooms of these "good creatures"—wines and spirits; and from the uncontrolled manner in which these things are allowed, and used, the wonder is that they do not all become drunkards. Many of them do, and the only thing which saves the majority from falling into this unhappy state, is owing to their being *gentlemen*, and that they have received a good moral and religious training before they entered upon their collegiate studies; the necessity, also, with some for working hard, and a high and honourable feeling, are also other safeguards. But parents, who know nothing of college life, little think what severe ordeals their children have to go through from these drinking usages at the universities, with their "wine parties" and their "drinking bouts." Many a fine youth's prospects in life have been blighted and destroyed—many a family's hopes disappointed—many parents rendered wretched—and many a widowed mother's heart broken also.

If many accidents and violent deaths occur at these universities from this cause, as they do, can we wonder at it, when we find that the colleges brew strong beer, which they serve out over their own bars to boys at all hours of the day, many of whom indulge themselves in smoking pipes and cigars, and drinking this strong *college ale* in the morning, like so many "navvies" in a beer-shop.

Sometimes these young "Gents" sit up nearly the whole night smoking and drinking, and of which, provided they keep quiet, no notice is taken; but they *must* be in Chapel by eight o'clock in the morning. I need hardly say that some of them are scarcely sober when they get there. What a blessing, then, would it be to parents, as well as to their children, if the "Heads" of these "seats of learning" were to introduce the principle of Total Abstinence from all intoxicating liquors into these establishments! And I take the liberty, most earnestly, of directing the attention of the Archbishops and Bishops, also the clergy in general, to this most desirable reformation, hoping that their powerful influence may bring about some immediate improvement upon the present state of things; and, further, that the said wise "Heads" would turn the eyes and ears of their Proctors to the really shocking way in which the partisans of the boats' crews of the several colleges shout out, from the shores of the Cam or the Isis, as they urge on their friends in the race, the sacred names by which some of the colleges are *designated*. I am sure "no harm is meant," but it not only sounds indecorous, but shocks the ears and feelings of those persons who are only accustomed to use those sacred names in a reverential manner.

As the free and uncontrolled use of alcholic liquors, at an early age, forms part of a college life, one cannot be surprised at some of these gentlemen, thus trained, still retaining a *relish* for these "good creatures," and not being able to have any very clear ideas upon the subject of totally abstaining from them altogether.

Without going to the extent of insisting that men in the Ministry ought, as *ministers*, to abstain from these drinks, they will, at least, acknowledge (and some that I know have) the ruinous consequences which have accrued to the natives of those countries visited by our Gospel missionaries from the introduction, either by themselves or their Christian brethren, of what the natives of some of these places have aptly termed "fire water." The Rev. George Copway, who is also a North American chief, affirmed that his tribe had been nearly all *burnt up* by this "great *Evil* Spirit;" and in speaking of our early missionary efforts, he said: "You, English, are a very strange people. You send out to my country the Bible—that is very good—and a good man to explain it to us—that is also very good. He builds a chapel for us on one side of the road, and teaches us, there, the road to heaven. Then his brother comes, and he builds a rum shop on the other side of the road, to show us the way to the devil—that is very bad?" "You send out, as it were, to the poor savage a man with a Bible in one hand, and a bottle of rum in the other!"

It is certainly extraordinary how some people mix up the liquor and their religion together. A gentleman in the West of England some time back sent me a sketch of this

JOLLY BACCHUS,

seated, as you see, across a barrel, with a missionary subscription-box under his left arm, and a glass in his right hand; and this was placed upon the counter of a gin-shop,* kept by a man who was a deacon of a Methodist chapel. Being a zealous Christian as well as a sharp tradesman, he kept one eye upon his own interests, and the other on the interests of religion; so that he poured out gin to his customers with one hand to make them drunk, to his own advantage, and, further, taking advantage of their excited or maudlin state, took with the other hand a trifle towards the "Conversion of the Heathen and for the Propagation of the Gospel in Foreign Parts;" thus, whilst he was perhaps in many instances reducing his own countrymen, with their wives and families, to misery and ruin, he was, perhaps, also helping to send their souls to perdition. This is, of course, the sort of man who, with strange inconsistency, would send out a missionary with a Bible in one hand, and a bottle of rum in the other, and thus, in attempting to save the heathen, positively destroy his brother abroad in the same way as he destroys his brother at home.

But perhaps these worthy clergymen who are opposing us and our "Bands of Hope," but who say nothing against the traffic in strong drink, are not aware of the awful occurrences which are taking place *continually* from the use of these "good creatures;" if they do not, I would advise them at once to read the every-day book of life—the public press—and in one of its pages, under the head of "police reports," they will find that the use of strong drink is producing, from time to time, I may say daily, a class of monsters more hideous and terrible than any wilderness can or ever did produce; and these gin-made monsters issue forth from their dens, the "gin-palaces," on the *Sabbath*, to desecrate that day in the most outrageous, shameful, and abominable manner.

* This is not a solitary instance, I find, of religious spirit-dealers taking contributions from their drinking and drunken customers, for the purpose of aiding the propagation of the Gospel in foreign parts!

It may be thought that I have drawn too strong a contrast between the good and bad portions of our people—that I have painted the dark side *too* darkly!

But see what a witness says in a case of assault which took place in a house where he resided, situated within a few yards of one of our principal streets, the Strand. He stated that he heard the cry of murder, but that he was so accustomed to hear the cries of murder at all hours of the night in that neighbourhood, that he did not think it worth while to get out of bed to see what was the matter, until he was told that a woman had been stabbed by her drunken husband. The character of the neighbourhood here described may be applied to very many other parts of this metropolis. On the same day, I believe, a woman, who was described as not being sober, was seized in the attempt to drown herself in the Regent's Canal, *with a child under each arm:* and on the same evening, also, a woman is taken out of the same canal, who was murdered (according to the coroner's verdict) by her male companion, after having been drinking all the evening together, at different public-houses, up to within a few minutes of the murder.

But I almost lose patience when I think of the monstrous inconsistency of the strict Sabbatarians who are making such opposition to the opening of the Crystal Palace, and such places as Hampton Court Palace, whilst they leave the Sunday traffic in intoxicating liquors unnoticed. Now, if it be an *evil* that such places should be open to the public on a Sunday, it will, I *suppose*, be admitted by these gentlemen that the *gin*-palaces being open on that day is an *evil also;* and if so, I would ask, which is the least evil of the two?—either that ten thousand men, women, and children, should visit such places as Hampton Court, &c., on a Sunday afternoon, and return to their homes orderly and soberly, or that *one* man should go to a *gin*-palace on the Sunday afternoon, and be there made mad drunk by liquor made by a Christian distiller, licensed to be sold by a Christian magistrate, served out by a Christian barmaid, the servant of a Christian publican, and the duty upon which liquor has been received by a Christian Government, and then to go to his home, where his wife is sitting by the fire-side surrounded by her children, and—but I find that I must stop at this point. I had written the particulars of the brutal manner in which a man, or rather gin-made monster, assaulted his poor wife, but I find it is of too horrible a character to put into print—so revolting, so disgusting, so monstrous, that nothing but a sense of public duty could excuse even the public press for placing before the public eye the particulars of such a savage, barbarous, and detestable outrage, as was committed by this animal that was made drunk at a public-house on the *Sabbath-day.*

I may be charged here with being *too nice* and *fastidious* in not giving the *particulars;* but, whilst correcting the above for the press, a case is brought before the police court of a woman, in a state of intoxication, stabbing her husband, who is lying in such a dangerous state at the hospital, that the surgeon sent a written statement to the magistrate of the wounds he had received, and which were of so horrible a nature that he declared it made *him shudder* when he read the surgeon's certificate, Only imagine a magistrate who is daily accustomed to hear of, and also to see, cases of mutilation and stabbing, being made to *shudder* by the way in which a drunken woman had assaulted and stabbed her husband!

In drawing the above comparison, I have only given *one* of the horrible cases that occur from the use of strong drinks on the Sabbath-day; but although many such melancholy tragedies are constantly happening, not only on the Sunday, but on every other day of the week, I do not find that the Archbishop of Canterbury, or the Archdeacon Hale, and the members of Sion College, or the other clergymen or ministers, or the opposers of our glorious "Bands of Hope," or the strict Sabbatarians, coming forward to hold public meetings, or preaching sermons, or going round their parishes

to get signatures to petitions to the legislature to *stop* the commission of deeds, occasioned by the use of strong drink, that would darken the blackest page of any civil history.

As to the opposition made to the Palace of Hampton Court being open to the public on the Sunday afternoon, it would appear that great stress is laid upon the rude and noisy behaviour of some of the visitors, from the effects of intoxication. Is it possible, that the good people who make this outcry and opposition to this place being open, cannot trace the conduct they complain of to its proper source, and also see the proper remedy? Why, it is not the Palace itself, nor the beautiful grounds in which it stands, nor the flowers, nor the trees and shrubs—and, certainly, not the *fountains, playing with water*,—nor the splendid works of art which decorate the walls of the interior—particularly the sublime cartoons of Raphael (the finest works of art in the world), which almost gives the spectator the idea that he is standing in the presence of Christ himself and his disciples! It is not these beautiful works of art, nor the still more beautiful works of nature, that causes this misconduct, but it is to be traced to the public-house that is *also open on the Sunday afternoon*,—yes, if there be any disgraceful conduct upon these occasions, the fault lies not so much in the people as in the *strong drink*—the *gin*, and the *beer*, and the *wine*, which they get at the public-houses *before* they go to the Palace.

If those good people, who make such complaints, would assist us in closing the public-houses, gin-palaces, beer-shops, and tea or rather gin-gardens, on a Sunday, they would then find that there would be nothing to complain of in the conduct of the visitors generally—certainly, no misconduct from the effects of intoxication. One of the objections to the opening of the Crystal Palace on the Sunday is the noise, confusion, and traffic, which it would create—more particularly in one or two localities. I admit that it may be objectionable to concentrate large masses of people towards *one* point; but this noise, confusion, and traffic, is already going on *every Sunday afternoon*, in various places: and added to the noise, confusion, and traffic, objected to, there is added the *traffic in strong drink*, which leads to something worse than noise, and bustle, and money-taking!

Surely it is impossible that his Grace of Canterbury and the clergy can be aware of the manner in which the Sabbath is desecrated at the present moment, and in a much worse way, indeed, than it would be if the public-houses were all closed and the Crystal Palace opened. I would, therefore, direct their attention to the steam-boats that swarm the river Thames, carrying crowds to the various *gin*-gardens and public-houses up and down and on both sides of the river, between Richmond and Gravesend. The sole object of most of these excursionists seems to be, to go *somewhere* to get *something to drink*, and then to come back to get *something to drink again*; and it will be found that too many of these people return home *very much the worse* for the liquor they have had to drink.

It may be supposed that I am prejudiced and unjust in calling the "tea-gardens" *gin*-gardens; but I refer those who may have a doubt about the character of these places, to another extract from my "Sunday in London," already referred to:—

"Extract from the Evidence before the Parliamentary Committee, John Twells, Esq., Highbury-place, banker, examined:—Are there several tea-gardens in your parish? Yes; several rather extensive ones.—Are they conducted in an orderly manner? I went to one of our largest tea-gardens to ascertain the manner in which it was conducted. It was on a Sunday evening in the summer time, about nine o'clock. I could have had no previous idea of the numbers present. The first thing I did was to go into all the rooms, and all parts of the gardens, to ascertain the numbers as far as I could: there were 4,400 persons at that time present.—How were they employed? Chiefly in drinking.—Ardent spirits? Ardent spirits; though they are called *tea*-gardens, I should say there were not five parties at tea; the others were drinking ardent spirits, punch, and beer; as

to tea, it was out of the question, there was very little tea.—Do you conceive that if no *spirits* were used there they would be so well frequented? No, I think not; I take it for granted that those 4,400 people would not have been there for drinking tea; I took the trouble of dividing them; there were about 2,500 men, 1,700 women, and about 200 children under fourteen years of age.—Did the parties present seem to drink to excess? They were smoking and drinking, but there was no breach of order; they were quiet, excepting noisy and talkative.—Up to what hour in the evening did you continue to observe them? Till ten.—How much later did they go into the tea-gardens? They do not allow them to come in after ten; I returned again about eleven, and there were about 500 then, and these 500 were getting noisy, approaching to disorder."—*Note from "Sunday in London," page* 50.

Let me direct attention, also, to the *roads* round about the metropolis, upon which will be seen every Sunday afternoon (more so, of course, in fine weather) crowds of people and crowded omnibuses,* and every other sort of vehicle—"buggy, gig, and dog-cart,"—the main object of these travellers being to go also to some public-house or gin-garden, to *get something to drink*, and, positively, in most cases, to stop at every public-house on the road, to *get something to drink*, on their way home; and, consequently, the scenes that occur upon the Sunday evening are of the most disgraceful character,—one feature of which, and which is most painful to witness on account of the risk of life and the cruelty to the animals, is the racing which takes place in these crowded roads between the drunken drivers of the different vehicles, to show off the mettle of their horses. Add to this the betting and gambling, quarrelling and fighting, and the dreadful accidents which frequently happen, and we have as great a desecration of the Sabbath as can well be imagined. But, before the sacred day is ended, we must turn to those crowded pot-houses and gas-blazing gin-palaces, with all their usual accompaniments of drunkenness, vice, and depravity, to complete the sad amount of disgraceful desecration.

But the blindness and inconsistent conduct of the public with regard to this temperance question is something surprising. What would they not say if the physicians of the lunatic asylums were to let out upon the town every day, two or three raving madmen, with the risk, of course, of their attacking, wounding, and perhaps killing the first person they encountered? Suppose this were the case, see what an outcry would be raised—what demonstrations on the part of the public! What a hubbub in Parliament—what powerful leaders in the public papers—against such insane and criminal conduct on the part of those medical officers. But the British Government, with the full sanction of Parliament, allow and license places, at *every turn and corner* of the streets, in which people may, and *do* get RAVING MAD DRUNK, and who rush out of those places, and attack the first person who comes in their way; and if a policeman attempts to prevent them from doing any injury, they themselves are attacked with a fierceness and ferocity which none but maniacs or mad drunken men could be guilty of, in which their victims are either maimed for life, or killed outright. It is true the case of Cannon, the sweep, called forth some very proper and strong remarks, and he is now prevented from getting mad drunk and repeating these brutalities; but since his trial and sentence several other mad drunken men have committed the same sort of deadly assaults; and this process of getting mad drunk and committing assaults is, and will be, constantly repeated, so long as Government license the sale of these maddening drinks.

* I have seen upon these occasions an omnibus, in returning to town on a Sunday evening, carrying thirty-one persons, including driver and cad,—so overloaded, indeed, that at last the two poor horses came to a stand-still.

But the moderate-drinking public call no meetings—the moderate-drinking clergy preach no sermons, nor go about from house to house to get the moderate-drinking ladies to sign petitions to the moderate-drinking Parliament against this sort of thing. There is no interference on the part of the moderate-drinking legislatures of either House of Parliament, nor moderate-drinking minister of the Government attempting to bring forward any measure to put a final stop to a system *which places every one's safety or life constantly in danger.*

But it is not from those alone who are in this maddened state of excitement that danger is to be apprehended; the most dangerous man is he who *has been drinking*, but who *appears to be sober*, or, at least, whose appearance does not excite suspicion —one who is able to walk, and to talk, who is able to go about his ordinary avocations—it is from the man who has been drunk perhaps the day before, and who adds a little of the "good creature" to his already highly drink-inflamed brain, or "who had been drinking," but who "knew what he was doing" (?), as people say, that we must place most of the burning of ships (the burning of the Amazon was most likely from this cause)—the last glass of grog; and many, many of the shipwrecks—no doubt the loss of the emigrant ship lately at Liverpool, and perhaps the steamer off Dublin the other day; very many, or most, of the railway *accidents*—as these fatal occurrences are misnamed; and the like also on the horse-roads; also the burning of houses, destruction of property in various ways, many of the robberies, nearly all the violent assaults, and, with hardly one exception, *all the horrible murders.* Many may doubt this, but I have given my serious attention to this subject for many years, and I am satisfied that strong drink is mixed up with every act of extreme and horrible cruelty or murder committed in this country—aye, and even the silent poisonings; and of this I am assured, that any one who will investigate these things, will come to the same conclusion that I have; and a terrible one it is, and a fearful thing to think how such deeds, from this cause, are allowed to go on from age to age, from dry to day, when there is a remedy at hand—namely, the entire abolishment of all intoxicating liquors.

Nothing can show the inconsistency I speak of more than that case of the poor, wretched, half-intoxicated man who lost his life from the bite of the "Cobra de Capella," some time ago, at the Zoological Gardens,—he was in that state described as "having been drinking," but "*knew* what he was about." He certainly *was* able to attend to his usual avocations—but the mistake people make (and a dangerous mistake it is), is to suppose that a man in this condition *does* know what he is about. It is clear that this man did not, otherwise he would not have said he was "inspired," and have foolishly handled those deadly venomous reptiles in the way he did. But before he received the bite that deprived him of life, he had been bitten by ANOTHER POISONOUS SNAKE—THE SNAKE OF THE GLASS! The whole tribe of venomous snakes are comparatively harmless, compared with the snakes that proceed from *the drinking-glass*—for few persons even in the countries where these reptiles are wild die from their bite; and it is, I believe, nearly half a century since a similar circumstance happened in this country,—but what a sensation was created by the death of this one individual dying from the bite of a serpent! What articles in the public papers—what letters sent and inserted therein, pointing out the remedies in such cases!

But mark the inconsistency of the public. Hundreds of men and women are dying daily, thousands upon thousands every year are dying from the effects of that cup which "at the last biteth like a serpent and stingeth like an adder," and yet the "moderate-drinking" part of the community offer no remedy for the prevention or cure against the effects of this most deadly of all poisons—strong drink.

Another case, in my opinion, of great inconsistency may be laid to the charge even of the Archbishop of Canterbury himself; for the first moment it was hinted at, or supposed, that this New Crystal Palace was to be opened on the Sunday, he immediately steps forward to protest, and prevent such a desecration of the Sabbath; whilst, within a few paces of his own garden wall of the Palace of Lambeth, there is open every Sunday afternoon and evening a gin-palace-play-house, the resort of the lowest and most vicious characters; and so near is this place to his own grounds, that from them, should he walk there on the Sabbath evening, he may hear the sounds of drunken, youthful, and mature debauchery, that disgrace the neighbourhood and desecrate the day.

In however, pointing my remarks to the Archbishop of Canterbury, as well as to the members of his church, and other ministers of religion, I desire to have it distinctly understood that I mean no disrespect to their high station and character, for I hope and trust ere long to have his grace and all the ministers of the Gospel aiding us in our great Temperance Reform; and if I have expressed myself in stronger language than some of my friends in the church and ministry would deem necessary for the occasion, they must attribute it to my earnest desire to benefit my fellow-creatures. I feel that I have joined a good—a great—and a holy cause;—and every case of violence, distress, suicide, or murder, that have their origin from strong drink (as I insist that almost all of them have) impels me to speak out strongly.

Those who know me, will, I am sure, exonerate me from any desire to injure the cause of religion in any way, or to hurt the feelings of any one, at least, of those whose feelings should be consulted. We, Temperance advocates, have been charged with using intemperate language; but if we use strong words, they are directed more against the strong drink than the persons who make it or sell it; and, for my own part, I know of no words, nor have I language strong enough, to express *my* utter abhorrence and detestation of strong drinks, owing to the evils they create. I leave it, therefore, to the good hearts of good men properly to appreciate my motives; but I must insist again upon pointing out the gross inconsistency of attempting to prevent the opening of such a place as the Crystal Palace on a Sunday afternoon, and to leave the public-houses open. Let them shut up Hampton Court, Greenwich Hospital, or any other such places, if they please—let them prevent the opening of the Crystal Palace on the Sunday, if they can,—but, at the same time, do not let them leave the doors open of the public-house, the beer-shop, and the gin-shop—the *broad road* which leads men and women to misery—destruction—and perdition.

Before closing these pages I would address a few words to my literary friends, and the literary world generally. The Teetotalers have the honour of counting many of this class amongst them—both ladies and gentlemen of great talent and reputation; but, as I have said of other classes, we shall not be satisfied until we have them all. The importance and advantage of the assistance of literary men and the press, in carrying forward successfully any question they may advocate, is too evident to require further remark. *Many* are with us, and *few* are against us; and these I would entreat, most earnestly, to take this temperance question into their serious consideration. Knowing well the liberal and kind feeling of literary men—knowing their constant desire to improve and benefit their fellow-creatures (which is, indeed, a part of their vocation), I feel assured that when they *do* oppose, it is because they do not understand; and I also feel assured that, if they will bend their minds to consider and investigate this subject thoroughly, they will no longer oppose, but join in this great and righteous cause of universal temperance. We, Teetotalers, have been treated as a set of poor enthusiasts, with *one idea*. I have originated a good many ideas in my time, but I should be more

proud of having originated this *one idea* of "total abstinence from all intoxicating liquor," than of all the others put together, a thousand times over. It may be *one* idea, but it is a most comprehensive one, for it bears upon and embraces almost every moral and social institution and condition of the country. Yes! we, Teetotalers, are looked upon as a set of poor visionaries, for doing that which, I maintain, ought to be done by the clergy—which the members of Parliament and the Government ought to do, and what the whole of the press ought to do, and what all these parties must and *will* ultimately do; for this Temperance Reform is moving powerfully, though silently. There is not a village or town in this country that has not its Teetotal Society, or where the Temperance cause is not advocated; and those "Bands of Hope," that are so ridiculed, are increasing every day all over the world, and in this country at present count hundreds of thousands; and if the literary world would give us their helping hands (and heads), there is no saying what a marvellous change might take place, and in a short time what "a good time" might come. Our hopes are ardent, it is true—but our cause is good, and, with the blessing of God, must be successful!

*** Since these pages were in type, I have learnt that the British Province of New Brunswick, perceiving the advantages reaped by the neighbouring state of Maine, from the law prohibiting the traffic in strong drink, has passed an act to the same effect, which has received the sanction of Her Majesty Queen Victoria; so *that there is now actually a portion of the British Empire where the traffic in strong drink is prohibited by law;* and I have also just been informed that a powerful league is organising at Manchester for the express purpose of suppressing entirely the traffic in strong drink throughout the British dominions.

FINIS.

J. CASSELL, PRINTER, LUDGATE HILL.